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ed a passage to the immigrants from Malabar. From the above facts, it may be gathered that they were not an unmixed race. The house names of some of the Coorg families indicate Mysore, Tulus or Tamil origin. Their language, demon and ancestor-worship do tend to show that they belong to the Dravidian. Their traits are biologically useful and related to mental capacity and intellectual endowment. Their mountain habitat, climate, food and occupation are responsible for what they are at present, and these factors have differentiated them from the people of the plains.

Habitation

The Coorg houses are like those of the Nayars of Kerala. They are situated by the side of their paddy fields on a sheltering slope of Bane-land, surrounded by plantain trees, bastard sago, orange, jack and guava trees. A coffee garden and a small plot of land for the growth of vegetables are not absent on the Hittelmandala land. There is a small pond well stocked with fish. The position and type of building bear an analogy to those of the Nayars of Kerala. The approaches to the Coorg house strongly mark the design of fortification, and tradition goes back to a time of general feuds, when chief fought against chief and clan with clan. Deep trenches with high embankments are visible memorials to the warlike state of affairs in days gone by. These trenches intersect the mountainous district in every direction.

A deeply cut passage paved with rough stones and overgrown with shady trees, its sloping side walls decked with a variety of ferns, leads one in angular lines to a doorway passing under an outhouse. Houses are located in the midst of their plantations remote from the public gaze. A paved courtyard is surrounded by stables, store rooms, and servants' quarters, in front of which is the main quadrangular building which has one storey and is raised about three feet from the ground. All the buildings are roofed with bamboo and thatched with rice straw which is annually repaired and renewed. There is an open square hall in the centre known as batte or nundumane, the four sides of which are provided with rooms for the inmates to occupy. In front of the building there is an open verandah which is the reception hall. It is raised and covered with a wooden plank almirah two or three feet broad, so as to form convenient seats for the male members and visitors. From it rise three or four wooden pillars square, round and tapering, and sometimes carved. The floor is well beaten with mud and cleaned with cowdung. The ceiling is of wood, arranged in small compartments. In some, the verandah is separated from the inner hall by a wall with a sort of window or lattice made of wood. It is a contrivance intended for the benefit of the Coorg women who are curious to see visitors. On the right side of the verandah there is a main

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249 [655] tree is needed to reinvigorate them In the time of the Coorg Rajas cardamoms were a Government monopoly. Now the jungles are held from the State on a lease of ten years.

Coffee Cultivation

245 [177] The cultivation of coffee is another great industry in Coorg. It was first introduced by the Moplas, and the Coorgs borrowed it from them. It became a popular industry which effected great changes in their economic life. But the depression which has since followed led to the abandonment of many estates and to renewed interest in rice cultivation.

Fruit Cultivation

Of fruit trees, plantains and oranges are common all over Coorg. Coorg oranges are famous. The best variety is the luscious loose jacket, so called because the rind of the ripe fruit is almost detached from the pulp. Pineapples, pomegrantes, and jack fruit are abundant.

231 222 237 [439] [32]

Honey and Wax

Honey and wax are of great importance to the Coorgs. The latter is one of their articles for sale and export. The native bees are rather small, dark brown or black. Most swarms live in hollow trees or among rocks. But tht Coorgs make hives, put them near the old swarms and wash them inside with honey in the hope that new swarms will settle in them. Such swarms belong to the maker of the hive, while other swarms belong to the finder. The hives are made in hollowed logs loosely fitting in set ends. They are usually three to five feet long and about one foot in diameter. They are laid horizontally in the forks of trees often as much as 20 feet from the ground. This is to protect the swarm from animals. To obtain the honey and wax, the swarm is first stupefied with smoke from torches. The end of the comb is then fried out and all the comb is then removed at once destroying the colony. A large wooden bowl of special type is used for collecting the honey. Another method of gathering honey is to take a number of pots with small holes, the inside of which are either washed with honey or rubbed with beeswax. These pots are placed in the forest at a distance from their homes. Bees are gathered and form a colony in each pot. The inmates of the house go there at night, cover them with a kerchief, bring them home, and place them conveniently on a plank five feet from the floor, and allow them to remain until the comb is developed. When honey is finally gathered by pressing, it is strained through cloth, and preserved in vessels before being used. After the honey is pressed out, the residue is boiled and strained to collect wax which is poured in shallow vessels where it becomes solidified. It is then sent to the market for sale.

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it is an unsavoury pet, and its capricious and vindictive temper, when getting old, render it a dangerous playmate for children. 136*

The grey or Hanumán monkey (Semnopithecus entellus, Duff)—*Kg.* Kóde—prefers a more open country and does not shun the neighbourhood of native dwellings, where there are Upali trees of the fruit of which it is very fond. Troops of them may sometimes be seen on an open glade near a large tree, gambolling unmindful of the passing by of a native, but quickly disappearing in the dense foliage on the appearance of a European, chattering all the while with their little ones, whose frightened expression is pitiful, clinging to their sides. This monkey is considerably larger than the former species and has a long tail, which is of service in gymnastic feats on slender branches. Its face is bare and rather reddish. It is more docile than the black monkey, but when big more vindictive and dangerous. A case happened in Mercara, where one of these monkeys attacked a baby in its cradle and might have killed it, but for the timely arrival of the parents.

The brown monkey—*Kg.* Mucha—is only found in the Mále-kádu and eagerly hunted by the Coorgs, who eat its flesh roasted and in curry, and consider it a great delicacy. A soup made of its flesh is given to sick and weakly people. When full grown, this monkey is in a sitting posture about two feet high; it has a long tail, a light grey face and chest. It is never kept as a pet by natives. Of the skin of all the three named species the Coorgs make their tom toms or drums. [224] [262] [237] [534]

A little animal of the Lemur kind is the slender *Loris* (Loris gracilis. Linn). The Coorgs call them Chínge-kúli or devils of the Chínge or soapnut shrub which grows all over the central and northern plateau of Coorg. Its silent and slow gait, its thin limbs, its closely set and large protruding eyes and pointed visage are enough to frighten on a sudden en-

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

classes are fond of its flesh and the poor animal is pursued on all sides by man and beast. It is caught in nets and traps. Rabbits thrive very well and are frequently kept in houses.

There is one kind of porcupine (*Can.* mullu-handi i. e. thorny pig) which like the mungoose lives on shrubby Bâne land, and is hunted for its flesh by smoking it out of its holes or by shooting it. The quills are thrown away; for the natives believe, that, if kept in the house, their presence will occasion quarrels amongst the inmates. In the Ghats one may occasionally observe the destructive operations amongst the ant-hills of the Badgereit or scaly ant-eater (Manis pendadactyla, *Can.* chippina-bekku i. e. scaly cat). Its flesh is eaten and its scales are used as the supports of fiddle and harp strings.

Homebred horses there are none in Coorg, except those wretched Tats, which are kept by Musulman residents for carrying loads; but "Young Coorg" is fond of smart Pegu ponies or the powerful Kandahar horses. The damp monsoon climate is, however, not conducive to the health of well bred horses, especially new arrivals from a drier country. The Pegu pony is best suited both to the climate and hilly country. The washerman's donkey and the hybrid goat stand the climate equally well, but sheep do not thrive, except in the eastern districts. The long continued rains and the droughts during March and April which are incidental in these months, are unfavourable to the breeding of horned cattle; but, with proper housing and with an economical saving of the decaying grass, that is annually swept away by the jungle fires, and that should be stored up as hay for stall feeding, the Coorg cattle might be greatly improved. Little care, if any, seems to be bestowed upon the selection of bulls for breeding purposes; beasts of every description and age run promiscuously in the herd, and as there is no check by separating inferior bulls or emasculating them, the progeny must deteriorate. In the Kanawe districts, cattle of the finest des-

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practice throughout the whole district by any person whether European or native.

J. S. FRASER, *Lt. Col.*
and Commissioner.

Mercara, 16th January 1835.

Whether the sanction of the Government of India was obtained to this prohibition is not apparent, but the Coorgs have always, up to this time, regarded it as binding on the British Government; and, under these circumstances, we must await the dissipation by education of existing prejudices on the subject on the part of the people.

Not venerated like the cow is the bison (*Can.* káḍi; Bos cavifrons) which is killed by the Coorgs without hesitation; its flesh, however, is only eaten by the lowest classes. It lives in herds throughout the thickest forests and in the highest hills, especially in Marenád and Hormalnád. The male stands nearly 6 feet high at the shoulder, but disproportionately low behind, and reaches the length of 9 feet from nose to root of tail; the tail itself is almost 3 feet long. Its hump is rather small. When young, the colour of the bison is of a dark reddish hue, which changes with age into a greyish black, the belly, legs as far as the knee-joint, breast and face being, however, of a dirty, whitish tinge. The whole body, especially the dewlap, is covered with long hair and the eyes are of a light blue colour. The horns are short and thick at the base, but gradually become thinner, leaving the tips small and sharp; they are remarkable for the symmetry of their curvature, take a fine polish and the fortunate sportsman may be proud of the trophy. The hide, which is very thick, is used for covering shields. Naturally timid and of retiring habits, preferring shady woods to open glades, except in the cooler parts of the day, the bison, when alarmed or wounded, charges headlong with mad fury his imaginary or

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

eagerly devours any paper within reach. The female has no horns and is smaller than the male, which reaches a hight at the shoulder of 2 feet 6 or 8 inches. The skin is at all times of a rich fawn colour, spotted with white. In almost every Coorg house one finds some horns of the spotted deer, fixed to the walls for hanging clothes on.

The most delicate and beautiful of the deer-tribe is the jungle-sheep—*Can.* kuringi—which somewhat resembles an antelope. It is about 18 inches high, with short horns, a little twisted, their roots for the first inch and a half being enveloped in hair. Its colour is fawn, lighter towards the belly, i s legs are very thin, but in speed it is like the passing wind. Its graceful form, mild, bright eye and harmless habits make it an interesting little pet, but it does not long survive its captivity. The flesh of all the deer-tribe is highly esteemed by the natives.

The common pig and the wild hog abound, and their flesh is preferred by the Coorgs to all other meat. Both kinds thrive very well, but the former is not bred with any care and its unsavoury habits do not recommend its flesh for European consumption. What the goat is to the Mussulman, the pig is to the Coorg!

The largest of the Coorg Mammalia is the elephant (áne), but it is so well known, that it needs no particular description. The Coorg elephants are as large and powerful as any others of Southern India. They are gregarious, keeping in droves of 15 to 30, under a leader who directs their movements. They inhabit indiscriminately all the woody parts, but particularly those towards the eastern boundary. They are ferocious and mischievous, destroying garden cultivation and crops of paddy and sugarcane. As they are excellent swimmers, the Kávéri is no barrier to their depredations. When met in droves, they seldom attack the traveller, but it is dangerous to encounter a single elephant. Such brutes, called

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perched on a tree keep up a continual chirping. Its pending retort-shaped nest, which is over a foot in length, is woven of long fine grass. The entrance is from below and formed by the two inches wide neck of the retort, the main body of the nest is laterally compressed and divided by an open partition wall into 2 compartments, of which the lower one is occupied by the hatching bird that lays 2 or 3 white little eggs. 136*

There are several species of larks rather common in Coorg. They have much the same plumage and habits as our European warbling lark, and are sometimes caged by the natives.

One of the largest birds here is the Hornbill (Buceros cavatus; *Kg.* Malérapa, malé forest, arapa sound, i. e. the forest resounding bird). It is upwards of 4 feet in length; black on the belly, chin, wings and back, with one band across the tail, the rest of which is white, as also the neck and parts of the wing. The curved, large bill, which now lies before me and which belonged to a male bird, is vermillion above, with a black central line, and yellowish on the sides, the lower mandible is whitish and the base below the eye black. On the upper mandible there is an extraordinary prominence of vermillion colour, 4 inches broad and 8¼ inches long, terminating behind in a black curvature and the concave front uniting its dip with the ridge of the beak, so that the two sides rise to a narrow ledge 2 inches above the true bill, from which they are distinguished by a black triangular stripe. The appendage looks as if 2 horizontal horns were superadded to the bill, which from point to gape is in a straight line 11¼ inches in length, and from point to the end of the protuberance I measured 16¼ inches. The Coorgs make powder flasks of its hollow bill and the quills they use for writing. The noise of its wings, when flying, is very loud and its progress is so slow, that a man can follow it. In its prey it is omnivorous. [237] [413]

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*136 Of the third order of birds, the *Rasores* or *Scrapers*, Coorg can make a goodly show with a variety of Pigeons, of which the blue pigeon—*Kg.* tórapakki—is the most common, but the green and the yellow pigeon and the ring-dove are not scarce in the forests. The Peacock (Pavo cristatus; *Kg.* meiln) with its shrill morning call, and the timid jungle fowl (Gallus Sonneratii; *Kg.* kádgóli) with its self-betraying "cockadoodle doo" are numerous in bamboo jungles, especially during the last few years of bamboo seeding. Both species together with the Woodcock and the common Partridge (Perdix cinerea; *Kg.* ganjalakki) and the Quail (Coturnix) are at the time of the ragi crop frequently brought to Mercara for sale by a class of jungle people who are most expert in catching these birds, the voices of which they very cleverly imitate. In the neighbourhood of Subramanya peacocks may not be killed, as they are believed to be the vehicles of the god residing there. The neck-feathers of the jungle cock are much valued for their beauty, each being marked by roundish hornlike plates of various shades of yellow. The Coorgs keep these as trophies, as the Indian does his hairy scalp. The single feathers are turned into artificial flies, to fishes the most attractive bait, and consequently highly prized and dearly paid for by the devotee of "the gentle art." The Crow-pheasant or common Coucal (Centropus rufipennis), distinguished by its cinnamon brown wings, long tail and crow-like head, is very frequently seen on bamboo land, where it hides itself in the dense clumps, uttering as it slowly flies away a deep note like a monkey. It feeds on insects and small reptiles and is eaten by the natives.

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A few representatives of the fourth order of birds, the *Grallatores* or *Waders* are: the Egret (Egretta flavirostris; *Kg.* balya-póle = great crane) which towards the end of the monsoon is frequently seen stalking along paddy-fields or streams in search of prey. It is white as snow, about 3 feet high with

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by the junction of the four inner slopes of the roof, the dripping rain-water from which is collected in a masonry reservoir and drained off in an underground channel. On the side opposite to the verandah two doors communicate with the backyard of the house. 342

The front of the verandah is raised, and covered with a 2 feet broad wooden slab, so as to form a convenient seat; from it rise 3 or 4 wooden pillars, square and tapering and sometimes carved; the floor is of well beaten mud overlayed with cowdung; and the ceiling of wood arranged in small compartments. In some houses the verandah is separated from the inner hall merely by a wooden grating, in others by a solid earthwall with a sort of window, or lattice, made of wood. Like the principal door posts this aperture is often very handsomely carved in flowers and figures leaving small open spaces between, just enough to peep through without being seen, a contrivance chiefly for the benefit of the fair Kodagitis, who are as curious to see and observe visitors as their Mussulman sisters behind the Purdah or screen. [352] [237] [532]

Entering through the principal door, the first compartment to the right is occupied by the master of the house and his wife. The next room is the kitchen from which the smoke issues and fills the whole house, coating and preserving the wood-work. While the European rubs his eyes and gasps for fresh air, the inmates of the house feel no inconvenience and only smile at his sensitiveness. The small compartments of the remaining two wings are tenanted by the married couples, and the unmarried women; the boys and young men sleep in the hall. From the ceiling are suspended matchlocks and rifles, the wooden bells and trappings for their pack-bullocks, and other domestic utensils, and the space under the roof, which is reached by a ladder, serves for storing bags, baskets, pads, pots, onions, salt, etc. [513] [353]

The house and yard are generally kept clean and orderly, 000

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preparations ended, the body is carried into the middle apartment (nadumane) of the house and laid upon a funeral bed, near to which a lighted lamp is placed. Instead of oil, those who can afford it, burn on this occasion clarified cow's butter in half a cocoanut placed on a handful of rice in a copper-dish. The whole company gathers round him and breaks out into loud wailing, beating the breast, tearing the hair, much in the usual Hindu style. Guns are also fired in honor of the dead. Towards evening the corpse is brought into the yard, a little water is poured into its mouth by the relatives, and a piece of money deposited in a copper-dish, containing a little cocoamilk, saffron, rice and well-water. Now the body is carried to the burial or burning ground. Each funeral guest approaches, dips his finger into the copper dish, moistens the lips of the corpse with a drop or two, and lays a piece of money into the plate. This collection goes to defray the expenses of the funeral. After all present have thus taken their last leave of the departed, the body is deprived of the ornaments, and laid in the grave or upon the pile, the contents of the funeral-lamp-dish are thrown upon it, and now the covering of the grave, or the burning of the pile, concludes the ceremony. Before this last scene, however, some relatives must be set apart for funeral observances until the Dhiti, the great ceremonial day, which is sometimes celebrated on the 28th day after the death of a person, i. e. at the end of the lunar month in which the decease has occurred, sometimes later, as late as six months, when peculiar honor is intended to be done to the departed. In the interval the relatives, who offer themselves for this service, have to perform a lesser course of fasting. They forego the early and the second meal, at six and nine o'clock. At noon they bathe, prepare their own food, eat part of it themselves (it consists of rice and a little pickled vegetables), and give the rest to the crows, which consume it for the dead. When the Dhiti,

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when the turn came to a certain house, the devoted victim made his escape into the jungle. The villagers, after an unsuccessful search, returned to the temple and said to the pújári: "Kalak-ádu" which has a double meaning viz. "Kalake," next year—"ádu," we will give, or "ádu", a goat: and thenceforth only scape-goats were offered. The devotees fast during the day. The he-goat is killed in the afternoon, the blood sprinkled upon a stone, and the flesh eaten. At night the Panikas dressed in red and white striped cotton cloths and their faces covered with metal or bark masks perform their demoniacal dances.

In Mercara-túluq in Ippanivolavádi and in Kádakéri in Hálerinád the villagers sacrifice a kóna or male-buffalo instead of a man. Tied to a tree in a gloomy grove near the temple, the beast is killed by a Méda who cuts off its head with a large knife, but no Coorgs are present at the time. The blood is spilled on a stone under a tree and the flesh eaten by the Médas.

In connection with this sacrifice there are peculiar dances performed by the Coorgs around the temple: the *Kombáta* or *horn-dance*, each man wearing the horns of a spotted deer or stag on his head; the *Pilidta* or *peacocks'-feather-dance*, the performers being ornamented with peacocks' feathers, and the *Chauridta* or *yák-tail-dance*, during which the dancers, keeping time, swing yák tails. These ornaments belong to the temple, where they are kept.

In some cases where a particular curse is said by the Kanya to rest upon a house, stable or field, which can only be removed by an extraordinary sacrifice, the ceremony performed seems to be another relic of human sacrifices. The Kanya sends for some of his fraternity, the Panikas or Bannas, and they set to work. A pit is dug in the middle room of the house, or in the yard, or the stable, or the field, as the occasion may require. Into this one of the magicians des-